15.0.7

Mr. BASCOM's

EXECUTION

SERMON.

~~Att. No.~~ 2 To.

The Red Noah Atwater
From his Humble Servant
The Author

A

SERMON,

PREACHED AT THE

EXECUTION

OF

ABIEL CONVERSE,

Who was executed at *Northampton* for the Murder of her Infant Baſtard Child,

JULY 6th, 1788.

By AARON BASCOM, A. M.

PASTOR of the CHURCH in CHESTER.

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AN

Execution SERMON.

PROVERBS, viii. 36.

But he that ſinneth againſt me, wrongeth his own ſoul: All they that hate me, love death.

THROUGH the exceeding deceitfulneſs of ſin, wicked people are inſenſible of what they are doing againſt GOD, and the dreadful miſchief they are bringing upon themſelves. "*Their fooliſh heart is darkened—they will not come to the light—they know not, neither will they underſtand—they walk on in darkneſs.*" It muſt give every one much pain who has come to himſelf, and has ſuitable feelings towards GOD and his law, to ſee multitudes of his fellow creatures around him living in their ſins, and at eaſe in open rebellion againſt JEHOVAH, and either imagining that it is very eaſy for them, by and by, to move the divine compaſſion, by their cries and profeſſions of ſorrow; or flatter themſelves that their wickedneſs is rather a calamity, than an evil infinitely hateful and odious to GOD; and renders them juſtly deſerving of his eternal wrath. What is more difficult for any of us to do, than to make wicked people believe that they hate GOD—are enemies to him—are continually heaping up miſchief upon

upon themſelves, and in effect love hell (for they love the way to it exceedingly) although HE that cannot lie, ſays in my text,—*he that ſinneth againſt me, wrongeth his own ſoul: all they that hate me, love death.* Our text preſents to view two obſervations, which merit our attention at this time.

1ſt. The great evil of ſinners lies in their oppoſition to GOD, and enmity againſt him.

2d. Sinners by their oppoſition to GOD, do exceedingly wrong themſelves.

1. The great evil of ſinners lies in their oppoſition to GOD, and enmity againſt him. This is very evident from the holy ſcriptures, and eſpecially from the following texts. "*Wherefore do the wicked contemn GOD—The carnal mind is enmity againſt GOD—If when we were enemies we were reconcil'd to GOD by the death of his ſon.*" It is further evident that the great evil of ſinners lies in oppoſition to GOD, from the confeſſion and declaration of true penitents recorded in the divine oracles, ſays Joſeph, *how ſhall I do this great evil and ſin againſt GOD?*—ſays the Pſalmiſt, *againſt thee, and thee only, have I ſinned, and done this evil.* And furthermore, on the account of the wicked being oppoſed to GOD, and unlike him, they are often called ungodly in the holy word.

2. It is further evident that the evil of ſinners lies in oppoſition to GOD, becauſe ſin is a violation of the divine law. All ſins whatever that people commit, are a violation of GOD's law; therefore, a contempt of his authority, and wholly oppoſed to him. All ſins againſt ſociety, againſt rulers, parents, Maſters, and guardians; yea all ſins of thought, word and deed, are violations of GOD's holy law; therefore expreſs oppoſition, and enmity againſt him.

3. That ſinners are oppoſed to GOD, and hate him, is evident from plain facts. 1.

1. It is evident that ſinners hate GOD, becauſe they will not believe what he ſays to them. "*He ſpeaks once, yea twice, but they regard him not.*" GOD ſpeaks excellent and important things, very often to ſinners, for a long ſeaſon, but they will not believe a word he ſays. "*He that believeth not GOD hath made him a liar.*" Now, what great evidence of diſlike do we ſhew to a fellow creature, when we make him a liar? and how exceeding worthleſs, do we view him, whoſe word is not worth regarding? Therefore, what greater evidence of enmity, can we exhibit againſt GOD, than to pay no regard to what he ſays?

2. Another evidence of hating GOD, is, their being unwilling to have him do as he pleaſes.—They diſlike what he does and are unwilling to truſt him. GOD wills many things which ſinners are diſpleaſed with. They had rather have the management of all matters which reſpect them, than to have GOD manage them. They had rather truſt themſelves, than truſt GOD. They have a better opinion of themſelves, than they have of GOD; and think that they can manage affairs better than he does. Hence it is, that ſinners are ſo often complaining as we read in the Proverbs of Solomon,—*The fooliſhneſs of man perverteth his way, and his heart fretteth againſt the Lord.*

3. Another evidence of ſinners hating GOD, is, their being ſo exceeding averſe to an acquaintance with him. They chuſe to keep at a diſtance from GOD; and are not fond of his company. Their language is, (as we read in the lively oracles,) *depart from us, we deſire not the knowledge of thy ways.* Wicked people are not fond of admitting thoughts of GOD, and his character. They are fond of admitting vain, fooliſh, covetous, and unclean thoughts;

they

they are fond of letting such thoughts dwell within them: but they will reject serious, godly, and religious thoughts, and can't endure them. They are fond of knowing many things which are exceeding hurtful and dangerous to them; but are not fond of knowing GOD, JESUS CHRIST and the way to heaven. They will not take proper pains to know these things. Thoughts of GOD, his ways, and doings are a burden to them; but they delight exceedingly in evil thoughts, and in evil companions.

4. Another evidence of sinners hating GOD, is their being averse to speaking in his praise. They can easily speak in praise of GOD's enemies; they can easily speak in favour of them that do wickedly: But, when they see the holy name of GOD profaned, and his honour trampled in the dust, they can't find it in their hearts to say any thing for him. They are willing to stand up for evil doers; but are not willing to stand up for GOD against evil doers. When persons are not disposed to say any thing in favour of a neighbour, or ever to take his part, although they see him despised and most shamefully abused; it is an evidence that they are destitute of all true love for him, even so when people will say nothing in GOD's praise—will never take his part against evil doers, when he is awfully and dreadfully dishonoured—it is an evidence that they have no true love for him.

5. Another evidence of sinners hating GOD, is, their being so exceedingly averse to serving him, and doing that which is pleasing in his sight. The service of GOD, is such a burden to wicked people that they can't bear it. They will not pray to GOD—they can't endure this part of divine service—they can see no pleasure, or no profit in religious services. Hence, we read in the divine oracles—*The wicked through*

through the pride of his countenance will not seek after GOD. Who is the Lord that we should serve him? and what profit is it if we pray unto him?

Now, when a servant is exceedingly averse to the service of his master, can't bear it, and will not try to please him; this is an evidence that he hates him. Even so, when wicked people hate the service of GOD, hate to please him, and even delight in doing what is very displeasing to him; it is manifest that they have enmity against him.

6. Another evidence of sinners hating GOD, is, their holding fast their sins, and refusing to repent, and turn to him; although he gives them many calls and invitations, and uses blessed means with them to promote their eternal salvation. He tells them what a great evil sin is—that it is the troubler of the whole creation—that it brings temporal and eternal misery. He also tells them what sinners they are—that they have treasured up much sin, made themselves exceedingly vile, and deserve to be eternally banished from his presence. Yet assures them, "*that there is forgiveness, and plenteous redemption, if they will put away the evil of their doings from before his eyes—that he has laid help on one mighty to save, whose blood cleanses from all sin.*" He also assures them that they are welcome to come to Christ by faith, and have pardon, peace and eternal life. He gives them repeated calls and warnings. He reasons with them—Wilt thou never be made clean, when shall it once be?—turn ye, turn ye, for why will ye die? forsake the foolish and live, and go in the way of understanding.

The blessed Lord exerciseth great patience towards sinners, therefore says, behold I stand at the door and knock, if any man hear my voice, and open the door, I will come unto him and sup with him and he with me. Yet, "*after all, they set at nought his coun-*

ſels and will none of his reproofs." They have ſuch a love for their luſts that they will not part with them. They chuſe to hold communion and fellowſhip with GOD's enemies—they will nouriſh and ſupport them—they will have their ſins, let GOD do as he pleaſes. They make nothing of all the good which GOD holds up to their view: they ſet at nought his love, faithfulneſs and moſt tender compaſſions.—From ſuch conduct as this it is very apparent that ſinners hate GOD.

7. The enmity of ſinners againſt GOD is manifeſt from their conduct towards the Lord JESUS CHRIST who is GOD, and was manifeſt in the fleſh. The Lord JESUS is the illuſtious perſonage, who ſpeaks in my text; and one whom ſinners hated ſo much while upon earth, that they would not ſuffer him to live. They hated him to ſuch a degree, that they prefered a murderer before him; and would not be eaſy till they had put him to the accurſed death of the croſs, between two thieves. But let it be further obſerved, that nothing can be ſo vile and baſe as the enmity of ſinners againſt GOD, and JESUS CHRIST the expreſs image of the Father's perſon: Therefore, he ſays to ſinners, this cometh to paſs that it might be fulfilled that is written in their law, they hated me without a cauſe.

Sinners don't hate GOD, becauſe he has injured them, or done them the leaſt injuſtice, or given them the leaſt provocation. But they hate him for the ſame reaſon that St. Paul's hearers hated him, viz. becauſe he told them the truth. GOD tells ſinners the truth which they can't endure, therefore they hate him. GOD abhors the wicked works of ſinners and oppoſes them; and on this account they hate him. GOD can't bear with their "*whoriſh heart which departs from him; and their eyes which go whoring after*

after their idols;" therefore oppoſes them and threatens their deſtruction: on this account they hate him. GOD is an exceeding good maſter, full of love, wiſdom, juſtice and the moſt tender compaſſions: but ſinners ſay that he is a hard maſter, and they will not have him to rule over them. The ſervice of GOD is an exceeding good ſervice; pleaſant and reaſonable; calculated to make us comfortable and happy in time, and to eternity. But wicked people hate and contemn GOD, becauſe he requires them to ſerve him. Upon the whole, it appears from the holy word, from ſinners not believing GOD—diſliking what he does —averſion to an acquaintance with him—not ſpeaking in his praiſe—unwilling to ſerve him—not repenting—and their cruel treatment of the LORD of GLORY, that they hate him, and that their great evil lies in oppoſition to him.

II. I am to ſhew that ſinners by their oppoſition to GOD, do exceedingly wrong themſelves. Sin and puniſhment are inſeparably connected. Sinners by their enmity againſt GOD, and oppoſition to him, procure much miſchief to themſelves: for they greatly incenſe the divine wrath, and move the righteous GOVERNOUR of the world to viſit their tranſgreſſions with the rod, and their iniquities with ſtripes. By the holy appointment of Him who always does right, evil purſues ſinners in this world, and without true repentance to all eternity.

1. Sinners by their oppoſition to GOD, deſtroy the peace of their own minds, and procure to themſelves terrors. Sinners are haunted with a guilty conſcience, which produces fear where no fear is.—They know in their conſciences that they deſerve puniſhment for their unreaſonable oppoſition to the great and holy GOD; no wonder then, that they travel in pain, and are like the troubled ſea, whoſe waters

ters caſt forth mire and dirt. Can a ſoul abide in ſacred peace when defiled with fleſhly luſts? Will a life of irreligion, and debauchery, produce ſolid peace and quietneſs of mind?——Will covetouſneſs, pride, envy, malice, hatred, deceit, hypocriſy, and a whoriſh heart produce ſweet peace, and conſolation of ſoul? We may as well expect to gather grapes of thorns and figs of thiſtles, or that a fountain will ſend forth at the ſame place ſweet water and bitter.

What injury then do ſinners do to themſelves by their oppoſition to GOD? What a life of bondage do they lead? how are they conſumed with terrors.

2. Diſtreſſing pain, and bodily ſickneſs, are the productions of ſin. Sinners by the gratification of their luſts, and the works of the fleſh, bring painful and dangerous diſeaſes upon themſelves. Hence we read in the lively oracles, that men are chaſtened with pain upon their beds; and the multitude of their bones with ſtrong pain, till their fleſh conſumes away, and their bones ſtick out—and for this cauſe many are ſickly and weakly among you, and many fallen aſleep. How many by their unclean practices and intemperate living procure to themſelves loathſome, and dangerous diſeaſes, and weariſome days and nights; Both ſcripture, and obſervation teaches us, that a life filled up with God-provoking ſins is not favourable to health and length of days.

3. Poverty and ſhame, are often the productions of a wicked life, or a life of rebellion againſt GOD. How many by riotous living, waſte their ſubſtance and by unclean practiſes are brought to a morſel of bread? and, by ſuch a line of conduct how many plunge into ſhame and diſgrace? How many by their fondneſs for evil companions, and the counſels

of

of the wicked become exceeding poor and deſpicable in the world? Hence, ſaith Solomon, he that followeth after vain perſons ſhall have poverty enough.—Poverty and ſhame ſhall be to him that refuſeth inſtruction—The drunkard and the glutton ſhall come to poverty. How many by a ſlothful, indolent and ſtupid way of living, are inſnared and reduced to beggary? Many there are among mankind who do exceedingly debaſe themſelves, by ungodly and wicked practices, and become deſpicable beyond all compariſon. Such perſons make themſelves brutiſh, yea, worſe than brutiſh, for they fit themſelves for ſudden deſtruction.

4. Sinners by their rebellion againſt the LORD of HOSTS, procure to themſelves ſore, waſting and deſolating judgments of a public nature. GOD is pleaſed in his holy providence, to bring the iniquities of ſinners upon themſelves, and to cut them off in their own wickedneſs. Wickedneſs often overthrowsſinners in this world. The vengeance of Heaven often purſues and overtakes the ungodly, in this world—takes from them their various comforts at one awful ſtroke; and ſweeps them away by a ſudden death and dreadful overthrow. Witneſs the waters of Noah—the flames of Sodom—Pharaoh and his hoſts in the red Sea—the plagues of Egypt—the earth expanding her jaws, and ſwallowing up Korah and his accomplices—the fire from heaven which deſtroyed thoſe who invaded the ſacred function—the plague that went out from the LORD and deſtroyed fourteen thouſand who murmured and fretted againſt the LORD and Moſes—the deſtruction of the nations of Canaan—the deſtruction of Jeruſalem—the Babylonian captivity—the deſtruction of the Jews by the Roman army—yea, the peſtilence—the many famines wars and rumours of wars, and garments rolled in

blood

blood; which have been in every age, and in every place, ſweeping mankind fromthe earth; are witneſſes of the dreadful wrong and injury ſinners bring upon themſelves by their oppoſition to GOD.

5. Sinners by violating the law of GOD, and ſeting themſelves againſt him: bring upon themſelves the ſword of the civil magiſtrate, which is ordained for their puniſhment. Hence we read in Rom. xiii. for he is the miniſter of GOD to thee for good. But if thou do that which is evil, be afraid for he beareth notthe ſword in vain: for he is the miniſter of GOD a revenger to execute wrath upon him that doeth evil. Many there are, who make themſelves ſo intolerable to ſociety by their crimes, that the Lord will not allow them to live in peace, and proſper in their wickedneſs: but commands the civil magiſtrate to be upon them with his ſword, and execute the ſentence of the law. Many there are who are great troublers of ſociety, and the LORD has commanded the civil magiſtrate to trouble them. There are many whoſe conduct is ſo dangerous and intolerable, that the laws of GOD and man will not admit of their being at liberty, but require their immediate confinement in a dark and dreary priſon; where alas! they have many days and nights of adverſity. But this puniſhment is not in many caſes ſufficient. Juſtice requires them to be conducted from the priſon to the ſtake, the pillory and the gallows; and there, like brutes to receive corporal and ignominious puniſhment. But this mode of puniſhment is too light for many, on the account of their attrocious crimes. The law of GOD and man, will not ſuffer them to live; but requires that they be immediately put to death. "*He that ſheddeth man's blood, by man ſhall his blood be ſhed—and the murderer ſhall ſurely be put to death.*" If by all the miſchief and diſtreſs which ſinners

ſinners bring upon themſelves in this world, they might be brought to true repentance; have a new heart, and a new ſpirit given them, happy, unſpeakably happy for them! for then like the thief upon the croſs, they might go from the gallows, or place of execution, to be forever with CHRIST in the paradiſe of GOD! Their troubles would be forever at an end, when they leave this world, and their ſtate exceedingly bliſsful to all eternity! But alas! how many will not be content with all the dreadful miſchief they bring upon themſelves in this world, by their God-provoking ſins; will not repent—will not reform—will not lay aſide their enmity againſt GOD: but will keep their ſins and die in them; therefore can have no better portion than an eternal confinement in the priſon of hell. As they will not hearken unto GOD, and ceaſe from their rebellion againſt him—as they hate GOD, and will not have him to rule over them—as they are incorrigible, and will not come unto CHRIST and have life—they ſhall die in their iniquities; go to their own people in the regions of horror and keen deſpair—where the ſmoke of their torment aſcendeth up forever and ever.—This is the ſecond death, eternal death, and as ſinners love the way to it, and will not have any other way—ſo death they muſt have; it is the fruit of their own way, and their own devices.

IMPROVEMENT.

1. We learn from the ſubject, that ſinners muſt experience a very great and important change, before they can reaſonably hope to go to Heaven.—They muſt forſake their evil ways and their evil thoughts and ceaſe from their moſt unreaſonable enmity againſt GOD. They muſt lay aſide their reliſh for ſin, and their unclean heart, which goes whoring after their idols. Yea, they muſt become new-

creatures;

creatures; for *if any man be in* CHRIST *he is a new creature, all old things are done away and all things are become new.*" They muſt love what they before hated, and hate what they before loved. They muſt hate ſin with an implacable hatred, and love GOD ſupremely for his holineſs. They muſt eſteem the ſervice of GOD to be a moſt excellent ſervice, and be pleaſed with his government. They muſt delight exceedingly in his laws, becauſe they are holy, juſt and good; and be willing to truſt GOD; and leave all their concerns with him, both for time and for eternity. This is a great and important change indeed; which the ſcriptures hold up to our view, as neceſſary for every perſon, who would have any rational hope of being admitted into the heavenly world when they die. "*Except a man be born again he cannot ſee the kingdom of Heaven.*"

2. Seeing ſin is ſo great an evil, and brings ſo much trouble upon mankind; what matter of grief and lamentation is it, that there is ſo much ſin cleaving to us. No evil can be worſe than ſin, for it is the ſource of all miſery and diſtreſs. If therefore we have reaſon to be grieved and ſorry for any thing, it is, that we have ſo much of the evil of ſin within us. Above all things in the world we ſhould dread the evil of ſin; and be more afraid of ſinning than of ſuffering. When we conſider that it is againſt GOD, and him alone that we have ſinned, and done great evil; and how poiſonous, ſhameful, deſtructive and dangerous an evil ſin is; how can we refrain from many tears, and help being pained at our very hearts?

3. Seeing ſin is ſo great an evil, as it is againſt GOD, and brings ſo much miſchief upon mankind; how thankful ſhould we be to GOD, for reſtraining grace; whereby we have been kept from many ſins, which others have been guilty of, to their great damage.

age. It is not becauſe others who have committed more open and ſhameful ſins; and brought more trouble upon themſelves, than we have; are worſe by nature than we are: for undoubtedly we have the ſame corrupt and depraved natures as they have.—But our not doing as they have done is owing to that reſtraining grace granted us which has not been granted them. It has been very juſtly withheld from them, and might have been very juſtly withheld from us; for who of us have not long ſince forfeited all right to it? How much ſcandalous and abominable wickedneſs ſhould many of us have committed, had we not been helped by divine reſtraints? And how many troubles ſhould we ſoon bring upon ourſelves, if left to fall a prey to our own luſts? Let us then adore that almighty being who has kept us back from many dangerous ſins: by means of education, religious inſtructions, counſels and reproofs; gentle rebukes of providence, and the ſtrivings of the holy ſpirit.

4. We learn that ſinners, are the greateſt fools that can be found in the whole creation. They are fools for ſeting themſelves againſt GOD; for they can't proſper—can maintain no ſtrength againſt him.—They are fools for treating GOD as they do, for they ſay the LORD does not ſee nor hear them. If they can ſin out of the ſight of man, they care not how many ſins they commit; as if the great eternal was not worth regarding. But alas! his eye is continually upon them and knows all their ſecret abominations, even every thought and will make them known that he is the LORD. Not one of their ſins can be forgotten, all ſhall be brought into judgment againſt them—and they can't eſcape—"*There is no darkneſs nor ſhadow of death where the workers of iniquity can hide themſelves.*" What fools muſt they be who ſet themſelves againſt the GOD of infinite power, majeſty, worth

and dignity, who can by one frown ſend them all to Hell! What fools are they, for riſing up againſt him whoſe wrath they can't eſcape & can't endure, under which they muſt eternally ſink! What fools for fighting againſt the moſt amiable and excellent being in the univerſe—who moſt earneſtly invites them to lay down the weapons of their rebellion, and come to him and poſſeſs all good things! What fools, to ſtand a moment againſt a holy GOD, leſt he tear them in pieces and there be none to deliver!

Sinners are guilty of the moſt egregious folly by wilfully bringing ſo much trouble upon themſelves: their enmity is turn'd againſt themſelves: and they don't at all regard their own intereſt. They will go on to bring miſchief upon themſelves, even while they are fairly and plainly warned of what is coming upon them. They will go on to trouble themſelves by their ſins, even while they are not only warned and beſought by the miniſters of CHRIST, and their dear friends, but even while they are warned and beſought by the great JEHOVAH himſelf. They bring ſo many troubles upon themſelves by their own wickedneſs; that they have a hell upon earth of their own making. But they don't chuſe to ſtop here; for in addition to the hell which they procure to themſelves in this world, by their God-provoking ſins—they go on ſeeking and preparing for that dreadful priſon of hell, beyond the grave, where there is no reſt, day nor night, forever and ever. The folly and madneſs which ſinners run into, are not pa[illegible] in the whole creation.——I muſt cloſe with one or two addreſſes generally expected on ſuch an occaſion.

1ſt. To the Priſoner before us.

Unhappy woman. As time is juſt about to leave you, and eternity to receive you; what ſhall I ſay? Who is ſufficient for the arduous taſk of addreſſing you, upon this awful occaſion? For the horrid wickedneſs

ednefs of murder, you are condemned to die, by the law of GOD and man. You are verily guilty concerning your infant child, in that you faw him, a helplefs defenceleſs babe; who had neither injured you nor any of your fellow creatures: your own child, born of your own body, whom you had been wickedly inſtrumental of bringing into the world; yet you hardened your heart againſt him, aud determined that you would not exerciſe ſo much compaſſion towards him as the ſea monſters, who draw out their breaſts, and give ſuck to their young ones; but with violent hands you put him to death. Be aſtoniſhed O earth at the wickedneſs of your heart! You have thought that this crime of murdering your child, was not ſo great as the murder of an adult perſon. But, let me tell you, that the murder you are guilty of, is attended with more dreadful aggravations than common murder. In many if not moſt inſtances of murder, there is either ſome provocation, or injury received from the perſon murdered, or a proſpect of conſiderable gain, or there is no relation by kindred blood, or the perſon is capable of making ſome defence:—but in this murder of your's, there is none of theſe things to excuſe you. You are guilty of a moſt horrid, monſtrous, and unnatural crime.

I am ſenſible that perſons in your ſituation, need a more ſkilfull hand than I am to deal with them; yet as you are one of the precious ſouls committed to my charge, and deſired that I ſhould ſpeak to you upon this occaſion; I muſt be allowed to ſpeak the truth to you, and act the part of an honeſt dying man, who muſt give an account to the JUDGE of quick and dead as well as you. Therefore when I plainly ſet your ſins before you, believe, that I mean not to reproach you, but ſeek your eternal good.—My earneſt deſire is now in this laſt important hour

that

that you may be truly ſenſible of your ſins, brought to true repentance, and through the merits of CHRIST obtain forgiveneſs. You muſt conſider that by nature you are a ſinner prone to iniquity, and, that your life has been exceedingly wicked. *You have caſt off fear, and have reſtrained prayer before GOD—You have ſet at nought his counſels, and would none of his reproofs.* You have been exceedingly fond of profane, wicked company, and rejected GOD. You have been fond of entertaining GOD's enemies, but would not entertain him. You have hardened your heart againſt the LORD JESUS, who has given you repeated calls and warnings; urged you by the calls of the goſpel, miniſters, friends, and providences; to turn from your evil ways and not die. Although you have been frequently called, and urged, yet you would not come unto CHRIST that you might have life. Rebellion againſt GOD, has been the delight of your ſoul. What abominable uncleanneſs and whoredom, have you been guilty of? and to hide this awful wickedneſs, what horrid lies have you told in denying repeatedly that you was in a ſtate of pregnancy, juſt before the birth of your child? But the horrid wickedneſs of whoredom and lying, were not ſufficient for you; to theſe you have added the crying ſin of murder repeatedly. You muſt conſider that in all your wickedneſs you have hated GOD, and been fighting againſt Him. GOD has been good to you, told you the truth, and beſtowed numberleſs bleſſings upon you. In the day of your diſtreſs, has repeatedly helped you, and uſed bleſſed means with you to reclaim you from ſin, and deliver you from the wrath to come. But you cared for none of his mercies, hated him without a cauſe, and would not have him to rule over you. You have ſet GOD at nought becauſe he is good, and always done that which is

right

right towards you. O then unleſs you now repent, are deeply humbled for your ſins, and fly to the LORD JESUS by faith; *what will you do when GOD ariſeth up, and when he viſiteth what will you anſwer? Can your hands be ſtrong or your heart endure when GOD ſhall deal with you?* Very great ſinners may repent and turn to GOD, and he will have mercy on them. As great ſinners as you have had a true ſenſe of their ſins, been deeply humbled before GOD, cryed to him with a broken heart, and obtained forgiveneſs. GOD is ready to hear prayer. The ſacrifices of a broken heart he will not deſpiſe. There is forgiveneſs and plenteous redemption, for thoſe who will repent and give themſelves to the LORD JESUS. Your ſins are not too great to be forgiven. Although you have lived in dreadful wickedneſs, yet the door of mercy is not ſhut againſt you: for GOD now calls upon you to come to him that you may have life. O then let not a moment be loſt. Lay aſide your enmity againſt GOD immediately—be reconciled to him—fight againſt him no longer—lift your ſoul to him in humble penitent groans. The Lord will hear from Heaven, and through the infinite merits of the glorious REDEEMER who died on the accurſed tree; you may have an entrance adminiſtered to you in the kingdom of Glory. *The Lord Jeſus came into the world to ſave ſinners—He ſuffered the juſt for the unjuſt that he might bring us to God.* If then, you believe in him, give yourſelf to him humbly, penitently and ſincerely, you ſhall not periſh but have everlaſting life. Love the Lord JESUS CHRIST in ſincerity, and you need not fear. We read of a woman in the goſpel, notoriouſly wicked and vile; who came to our Lord with a humble heart; weeping and mourning for her ſins; and waſhed his feet with her tears, and wiped them with the hairs of her head. The Lord had mercy on her,

her, and granted pardon. She became a new creature, loved the Lord much and hated sin exceedingly. Some of the wicked Jews, who crucified the LORD of Glory, were brought to repentance, became the real friends of GOD, and were forgiven. The thief upon the cross became a new creature in his last moments, and the Lord said to him, this day shalt thou be with me in paradise. If you can now find yourself reconciled to GOD's character, are pleased with his perfections, and are not afraid to trust in him; you shall be forever happy with him. May the GOD of infinite mercy and grace interpose for you; and give you repentance and remission of sins, and an inheritance among the saints in light. Leaving you in the hands of GOD, who will do you no injustice;—I must bid you a long and mournful farewell.

A few words to this great assembly, shall conclude the discourse.

What a melancholy scene is now opened before you. You plainly see, that sin brings distress, and that wickedness overthroweth the sinner. Let me entreat you all to take warning by the awful spectacle presented before you. Be afraid of sin, and a life of ungodliness. If you do that which is evil you may well be afraid; for the ruler beareth not the sword in vain;—for he is the minister of GOD, a revenger to execute wrath upon him that doeth evil. It is dangerous to venture upon those sins, which are called not so great as others: for sins are all linked together like a chain, which leads to temporal and eternal distress. Take warning from what is presented before you this day, to avoid the sin of uncleanness. We see from plain facts that this sin is very dangerous, and God-provoking. 'Twas this sin that led the poor prisoner before us, to murder, and now she must die. She is not alone, for many others have been ruined by this kind of wickedness. Many awful instances we have of late of persons being led on to death by the sin of uncleanness and whoredom. Not long since a woman was executed in this town for murder, which was brought on by whoredom.—Within about a week after the unhappy prisoner before us commited the sin of murder; in the same town, an unclean and whorish woman was led on by this abominable wickedness, to murder herself: deliberately, designedly, without hope of any mercy; and without desiring the good wishes or prayers of any friend whatever. Some unclean persons may feel secure and unconcerned, because they never had any thoughts of committing murder:—but let me tell such persons; that those who have undone themselves by going from uncleanness to murder; were once in the depth of security, being under no fearful apprehensions of committing murder:—yet they plunged into this wickedness and perished. The truth is, a holy GOD is so angry

with

with unclean perſons; that he gives them up to their own luſts —and what will not mankind do when left to themſelves? Let not therefore unclean perſons feel ſecure and unconcerned; for ſuch are provoking a holy GOD to give them up to work out their own deſtruction. Be afraid of the deteſtable wickedneſs of whoredom;——*for the feet of ſuch go down to death, and their ſteps take hold on hell.* As you ought all to be afraid of this; ſo you ſhould abhor every practice which leads and expoſes to it. The practice of young people of both ſexes keeping company together, with no view of entering into a family ſtate, and living like rational creatures, I think is a deteſtable practice: It is carried on in many inſtances no doubt, to gratify luſt: and the beſt that can be ſaid of it, is, that it greatly expoſes to uncleanneſs. Let all parents take warning from the example before them; and ſee, that they are faithful in holding up light and truth before their children, and that they ceaſe not to warn them from every evil practice. How much are all parents concerned to ſet good examples before their children, and adminiſter to them the moſt uſeful inſtructions? Parents ſhould inure their children to ſubjection, and obedience, and endeavour to inſtil into their minds, an abhorrence of every evil practice.—How many children are undone for the want of good examples, good government and inſtructions from their parents? Who can deſcribe the feelings which you who are parents would have, if a child of yours was in the melancholy ſituation of the priſoner now before us? O then, let parents ſpare no proper and lawful pains, to ſecure the temporal and eternal peace & reſt of thoſe committed to their care. Let all young perſons, and eſpecially young women take warning from the preſent ſpectacle; and ſee that they don't conſent when ſinners entice them. *Enter not into the path of the wicked, go not in the way of evil perſons, avoid it, paſs not by it, turn from it and paſs away.* Let us all remember, that we muſt die as certain as the priſoner, and go to judgment as well as ſhe; and all meet at GOD's tribunal. If we die impenitently, there will be no eſcaping that awful ſentence—*Depart ye curſed into everlaſting fire prepared for the devil and his angels.* O Then improve thankfully, and wiſely the bleſſed ſeaſon of grace granted to you, but denied to the unhappy priſoner. Let us all remember that we need an intereſt in the pardoning mercy of GOD, as well as the priſoner. By nature we are all the ſame vile creatures as ſhe—and it may be that GOD, who knows our hearts, and ways, knows, that many of us are more vile and guilty than ſhe, who now muſt fall by the hand of juſtice. O then if we have any bowels of compaſſion, and our hearts not harder than a rock; and deſtitute of all ſuitable feelings towards GOD and man: let us lift up our ſouls to

him

him who hears prayer, and pour out our hearts before him;—humbly begging that in his great mercy, he would pour grace into the heart of the prisoner. That great and glorious being whom we profess to worship, can easily give her a new heart and spirit, and make her exceedingly glad with his countenance. May the GOD of all grace and consolation, give us a spirit of grace and supplication for ourselves and for her: and in his great compassions, hear, forgive, and prepare us all for the solemn hour of death, hastening upon us: that we may die in the LORD and be admitted to eternal rest with the Saints in light. AMEN.

ERRATA.

IN the Title Page—instead of July 6th, 1788, read July 17th, 1788.